

Christ's Ministers

must shortly put off their

TABERNACLES.

Set forth in a

Funeral Sermon :

Preach'd at *Hungerford*, at the Interring

O F

Mr. Ric. Moor,

Late Minister of the Gospel there.

By **Samuel Tamlins, M. A.** and Minister of the Gospel at *Marlborough*.

L O N D O N :

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T H E
Epistle Dedicatory.

T O
The Honourable Sir **HEALE HOOK**,
Baronet, of Chilton, in the County
of Wilts; Grace, Mercy, and Peace
be multiplied, from God the Father,
and from the Lord Jesus Christ.

T H E Sermon that I preach'd at the
Funeral of my Worthy Friend, and
your dear Neighbour, Mr. Richard Moor,
late of Hungerford, I here present to you,
with some small Enlargements. I did not
think of publishing it, but the importunity
of some hath prevailed with me to tran-
scribe and print it. The Subject insisted
on, is weighty; it treats of putting off
our Earthly Tabernacles. It is that which
must certainly be, and it can be done but
once; It is appointed for all men once
to die, Heb. 9. 27. and it is said, The
Master of the House will once Rise, and
first

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shut the Door of his House, Luke 13.
25. He will rise to shut it against the sloth-
ful and Negligent, against the insipient
and unbeliving. And when he is once
Risen, and hath shut the door, he will ne-
ver rise again to open it. Those that are
once excluded, are excluded, and undone
for ever. The Errors committed in this
Life cannot be redressed, or mended, by li-
ving again; and Christ will never revoke
his Sentence that he hath pronounced a-
gainst those that have tristed away their
day of Life, and sinned away their day
of Grace; it is your Duty and Interest
to think of, and prepare for the putting off
your Earthly Tabernacle. If a man be
warned out of one House in this World,
he will consider how to furnish, and provide
himself with another. Our Souls must
dislodge out of these Cottages of Clay, and
Tabernacles of Flesh; and shall we not
think of another habitation? How will
God dispose of us, where will he fix us for
Eternity? Then we begin to be wise, when
we number our days, and think of, and
prepare for our Removal into an Everla-
sting State; then we establish
our hearts, when we cast An-
chor

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chor within the Vail; then we provide never-failing Springs of Consolation, when we look not at the things that are seen, but at the things that are not seen, 2 Cor. 4. 18.

How unreasonable is it for an immortal Soul to mind only its Tabernacle-state in this World, and to put all its Comforts and Happiness upon an inch, a moment of time, and on days of an hand's breadth? Would it not be Folly and Madness for a man to be careful how he should live for one day, and be careless of all his other days? And is it not worse to be solicitous for the one short day of Time, and to be regardless of the innumerable days of Eternity? O why should we be so dim, so short sighted, as to discern only the Objects of Sense, and things near to us, and not to behold things that are afar off; the Feast that is to be enjoyed, the Treasure that is to be possessed, the Country that is to be inherited after death. Solomon speaks of it as bad for persons to be born into the world, and have nothing; to be Heirs of Poverty and Beggery, Eccles. 5. 14. He begetteth a Son, and there is nothing in his hand. But it is much worse to be born into Eternity.

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and to have nothing; to have interest in no Friend, Title to no Inheritance, Claim to no suitable, and satisfying Good, to live on for Eternity; for nothing to remain but the sin of men, and the wrath of God, 1. John last, 3. John last. By the Fall of the First Adam we were all captivated to seen things, and fell under the power of the Life of Sense. It is the mighty, and rich Grace of God that must raise us from this low and base life of Sense, to an higher and Nobler life of Faith; converse with, and dwell on invisible and eternal things in our thoughts and affections, tho we have all sinned, and so come short of the Glory of God, Rom. 3. 23. Yet it is possible we may be justified by Faith, have peace with God, and rejoyce in the hope of the Glory of God. The Son of God hath proclaimed a Spiritual Jubilee, Isa. 61. 2. that not only our lost liberty may be retrieved, but also our alienated Inheritance may be recovered. The Lord fix your Eye, and center your Heart on invisible and eternal things that when you shall be a Steward out of Office, you may be an Heir in possession. These are the unfeigned desires of,
Your Affectionate and Humble Servant,

S. T.

Funeral Sermon,

Preached at *Hungerford* at the Interment
of *Mr. Richard Moor*, late Minister of
the Gospel there.

2 Pet. 1. 14. *Knowing that shortly I must
put off this my Tabernacle, even as our Lord
Jesus Christ hath shewed me.*

IN the Text we may observe these se-
veral Parts, a Name given to the
Body, it is call'd a *Tabernacle*; and this
Name imports its frailty and weak-
ness; there is a vast difference between the
present and future Estate of it; now it is
a Feeble Tabernacle, but hereafter it shall
be a strong and everlasting *House*, 2 Cor.
5. 2. In this we groan, earnestly desiring to
be cloathed with our houses which shall be
Raised by the second sinless *Adam*, ~~which~~
~~beare life~~, or this Name implies that
Men continue in this Tabernacle but a little
time, while they are Warring with Ene-
mies below, and Travelling to their Fa-
thers House above.

2. We have a description of Death; it
is the putting off this Tabernacle; we are but

Temporary Sojourners in the Body; by sin our first Parent, Sold the Fee-simple of life, and we have now but a short Lease of it, yea, are Tenants at the will of our great Landlord, when he removes us out of our Tabernacle we must depart and be gone; that Body which to standing Adam would have been an everlasting House, to Fallen Man, is but a Temporary Cottage; but this expression of the Apostle, to put off this Tabernacle, may seem a Carachrisis, or bold Metaphor; yet if we stop not in the Surface, but search deeper into the Expression, we shall find great Emphasis, and Elegancy in it. A Tabernacle is a standing Garment, and a Garment is a movable Tabernacle, they both serve for the same end and use, to keep off the inconvenience or hurt the Body may sustain by being exposed to the open Air, to Rainy, or cold Weather.

The Apostle Peter intimates, that the time of his departure out of the Body was approaching, and near at hand, I must shortly put off this Tabernacle. If Violent hands do pull down this Tabernacle, it will be shortly put off; if it be suffered to continue till it fall of it self, that then it will be shortly put off, this Clay Cottage will soon moulder down, this Lamp of Life will quickly go out, if no violent strong breath doth

doth blow it out, we shall of our own accord within a little time, drop from the Tree of Life, if no violent Wind doth shake us down, or cruel hand doth a little sooner pluck us from it.

4. *Peter* tells us his especial ground why he did know that shortly he must put off his *Earthly Tabernacle*, because the Lord *Jesus Christ* had told him so; *Jesus Christ* could not be mistaken about a future Event: He knew what Cruel Men would endeavour to commit, and what he himself would permit, and therefore certainly warned *Peter* of that violent Death that did abide him. *Peter* in these words seems to relate to, and reflect on what is Recorded in the 21 *John* 18, 19. That when he was old another should Gird him, that is, with Bonds of Chains, and carry him whither he would not; that is, he should be led to such Hard Sufferings, and cruel Death as Nature was averse to, and did recoil from. *Peter* had lived several years since this Prediction, and therefore the fulfilling and accomplishing of it, could not now be far off.

The Doctrine that the words offer, and offer'd to us is this.

Doctr. *Christ's Ministers* must shortly put off their *Earthly Tabernacles*. *Peter* an Eminent Apostle was to submit to, and fall under the Fatal Stroke of Death: To Die indeed

deed is common to all Men, but to be put to Death for the Gospel, this is peculiar to *Christians* and *Saints*. Death makes War against the *Ambassadors* of Peace, blows out the Sacred Lamps of the *Sanctuary*, silences the very *Friends* of the *Bridegroom*; so that they can no more sollicit a Marriage between the Lord of Life, and poor Perishing Sinners! This King of Terrors not only Executes *Saints*, but also cuts off even *Christ's* *Servants*, and sows them in the Dust, Reapes the *Lords* Harvestmen, and Removes them into the Barn of Heaven, and gathers them into the *Garners* of Glory; that sad Providence that is the occasion of this Solemnity, is an evident Proof, and clear demonstration of the Truth of the Doctrine, one of the *Lords* Messengers in the Flower, and Prime of his Days, hath quickly put off his *Tabernacle*.

In the handling of the Doctrine I shall
 1. Take notice of the Name given to the Body, 2. Insist upon the Name given to Death. 3. I shall shew you why even Ministers must put off this *Tabernacle*. 4. I shall evidence what ground they have to conclude, that shortly they must put off their *Tabernacle*.

1. Let us consider the Name put on the Body, It is called a *Tabernacle*, as I hinted before.

1. To

1. To express its weakness; on this account it is styled an Earthen Vessel, 2 Cor. 4. 7. By a little knock this Earthly Vessel may easily be dash'd to Pieces, a little Sickness looseth the Cords, pulls up the Stakes, and overthrowes this *Tabernacle*. A Disease of a few days pulls it down to the dust, as grass we spring up and wither, as bubble we rise and fall, as vapours we appear and vanish away, 4. *James* 14. 14. *Joh* 1. We act a short part on the Stage of Time, and retire within the Curtains of Eternity.

2. It is called a *Tabernacle*, to Note the short continuance of the Soul in it; it must soon dislodge, and remove to another Habitation. The Traveller had his Tent; so *Jacob* when he journied towards Canaan, he pitch'd his Tent in *Mount Gilead*, *Gen* 31. 25. And Soldiers when they Camped in the open Field they had their Tents, 2 *Sam* 11. 11. When *Israel* and *Judah* did Besiege *Rabbah*, they did abide in Tents. The word Tent and *Tabernacle* are used promiscuously for the same thing, 1 *Cbron*. 16. 1. *David* is said to pitch a Tent for the Ark of God, but in 2 *Sam*. 6. 17. it is said, they brought the Ark of God, and set it in its place, in the midst of the *Tabernacle* that *David* had pitched for it. For this Reason the Patriarchs are said to dwell in *Tabernacles*, or to sojourn in Tents, *Heb*. 11. 9. to shew that they had no long time to stay in this World; that they accounted themselves

selves to be but *Pilgrims and Strangers on Earth*, Heb. 11. 13. that they look for an *abiding City*, that they desired a *Country above*, Heb. 11. and were *Travelling towards an invisible and glorious World*, our warfare will soon be accomplished, and then the *Soldiers Tent* is taken down, our *Pilgrimage* will quickly be at an end, and then the *Travelers Tent* ceases, and is gone; Saints not only have no abiding City in this World, but they would have none, they desire none below.

2. Death is here called, *the putting off this Tabernacle*; this Phrase may instruct us, and teach us three considerable Lessons, and weighty truths, 1. The Nobility and Excellency of the Soul, the Body is but a Tabernacle, the Soul is the Tenant, and Inhabitant in it; how much better is the Tenant, than the Tabernacle, therefore Souls should be most highly valued, chiefly thought of, cared for, and attended to, the Soul doth not follow the state of the Body, but the Body follows the state of the Soul, either for a blessed or a miserable Eternity: Will a man lay out all his Time, and waste his Estate to beautify, flourish, and fine out his House, and will he neglect, famish and Starve himself? And that we feed, heal, cloath our Bodies, but forget all the concerns, wants and necessities of our Souls;

Souls, and that we doat on our baser, despise, forget, and forsake our better part.

1. This expression of putting off our *Tabernacle*, may teach us the immortality of our Souls; the Body is but the Tent of the Soul, a Traveller, or Soldier hath no such dependance on his Tent, but he can go out of it, and yet live, there is no such necessary connexion between the Tent and the Traveller, but he can exist and subsist, tho his Tent be taken down. *Aristotle, de anima*, tho a Heathen, did acknowledg that the Soul came, *ἐξ ὀ*, from without; by this expression he seems to intimate that the Soul is of a higher Original, of a more Noble Extraction, than to derive its Pedigree from Progenitors below: Man is so great and noble a Creature, that he came from two Worlds, and therefore must needs be for two Worlds: our Flesh was propagated from Parents below, but our Spirits descend, and derive our Original from a Father above, *Heb. 12. 9*. This lower world is but a passage for Travelling Souls to journey through, but the upper world is the home and rest for Holy and Blessed Souls to dwell in; the Body is but the Garment of the Soul, as a man can live, tho he put off his Cloaths, so the Soul can continue its being, tho it be stript of the Garment of the Flesh; a naked divested Spirit can live

in the World of Spirits, tho it leave the World of Bodies. Death in Scripture is often called a *Sleep*, 1 Kings 2: 10. Job 7: 21. this Phrase is used only concerning Men, not concerning *Beasts, Plants, or Trees*, these Creatures have a *Sensitive, or Vegetative Life*; but when they die, they are not said to sleep, because their Life is utterly extinguished, and totally abolished; but when Men Die, they do but *Sleep*; the Senses of the Body are indeed seal'd up, it becomes a Carcase without Sense or Motion, but the Soul is alive, the Light is snatched out of the Lanthorn of the Body, but is not extinguished; Life is still preserved in the Soul as the root; and tho men sleep, yet there is one that will awake them, Christ the first born of Gods new Family is up first, he is raised out of the Grave, and will call out, and rouse up all his Spiritual Brethren and Sisters, out of the long sleep of Death.

2. *Peters* saying, *He must put off his Tabernacle*, doth further mind us of, and instruct us in a great Duty, that Saints ought to Die in obedience, and willingly to lay down the body; tho Christians are snatched by a violent death, and cut off by cruel hands; tho their fleshly Garment be plucked off, and their *Earthly Tabernacle* by barbarous Enemies be plucked down; yet God expects, and Christ looks for Submission to the

the fatal Stroke; and that we should choole
 Sufferings, and Death, rather than sin; this
 is to put off our *Tabernacle*: when God takes
 away the Souls of Hypocrites, *Job. 27. 8.*
 we must commit them into his Hands, *Psal.*
31. 5. when others are driven away out of
 the World, *Prov. 32.* We must desire to de-
 part, and to be with Christ, *Phil. 23.* We
 must die to the Lord, *Rom. 14. 8.* that is, we
 must breath out our Souls, and give them
 up when he calls for them, and requires
 them; we must die in compliancy with his
 will, to be more subject to him, to be more
 possessed by him, to enjoy a Peace, and full
 Communication with him; not so much
 to be freed of Sufferings, as to be rid of sin.
 To be perfected in the Image and Life of
 Christ.

3. Why must Christs Ministers, as well as o-
 thers, put off their *Tabernacles*?

Ans. 1. They have contracted, and are
 involved in guilt, all have sinned; *Rom. 3. 23.*
 As they are not free from the Contagion of
 Iniquity, so they are not exempted from
 the Sentence of Death, *Gen. 3. 19.* Sin dwells
 in them, and this opens the door, and lets
 in Death upon them; they as well as other
 Christians do want the Soader, the Glew,
 the Cement of a perfect inherent Righte-
 ousness, and therefore their Building doth
 mouldery, and the Stones of it fall one from

another; Death is compar'd to a Flood; *Psal. 90. 5. Thou carriest them away as with a Flood*, this Flood is very general, it carries away High and Low, Rich and Poor, Saints and Sinners; we read but of two little Islands, *Enoch* and *Elias*, that have not hitherto been overwhelm'd with this Flood, all the rest of Mankind shall be carried away with this Flood, except those that shall be found alive at the last day. It is appointed for all men once to die, *Heb. 9. 27.* This is a Law not to be Repealed, a Sentence not to be Reversed, the Body is Dead by Reason of Sin, *Rom. 8. 10.* Death passeth over all men, because all have sinned, *Rom. 5. 12.*

2. Ministers must die, that sometimes by their Death they may Eminently Glorify God; Christ foretold *Peters* Martyrdom, and by his being girded, and led, whither he would not did signify that violent death whereby he should Glorify God; and *John* 11. 18, 19. that he durst not lay down his Life, that is most sweet, and submit to Death that is most bitter to Nature; in obedience to an invisible God, and in hope of an unseen World; this signally Glorifies God, and benefits his People. *Paul* speaks of his being offered on the Service and Sacrifice of the *Philippians* Faith, *2 Phil. 17.* *Calva-*
ron, the word signifies a Drink-offering; the

the Drink-offering used to be annexed to the Sacrifices, and these were of Wines. On this account the Vine in the Parable saith, *That by its Wine it cheered the Heart of God, Judg. 9. as well as of men*; the Apostle with allusion to the Sacrifices of the Law, was willing that his Blood should be poured out by cruel hands, that God might dispose his ~~own~~ ^{true} Offerings to this Holy and Gracious end, to promote and advance the Faith of the *Philippians*; the sufferings of the *Pastors* for the true Religion do so greatly tend to Edify their Flocks, and to strengthen their Belief of the Gospel. *Paul* would not have Died for an uncertain Doctrine, or for a Fable invented by men; he was fully perswaded of the truth of the Gospel of Christ, that he durst to venture his Life, his Soul, his all for Eternity on the credit of this Doctrine; so Christ was Magnified by him, and *Saints* were confirmed, and established by his sufferings, Phil. 1. 12, 13, 20.

3 *Christs Ministers* do put off their Tabernacle, to shew that God is not flinted, or confined to particular Ministers; he can bare up his Name, support his Kingdom, carry on his Interest, tho he cut off eminent Embassadors; and gives a quiet rest to painful Labourers; God hath absolute need of no person, if he cut off some, he can raise up others;

thers; if the day and work of some be done, he hath a residue of the Spirit, and can flourish, fit, and thrust out other Labourers into his Harvest; if Pillars be pulled away, yet the Church, that is the Temple of the *Living God*, shall not fall; God hath others to substitute in the room of those that are snatched away, as God reneweth the Face of the Earth by sending forth his Spirit, *Psal. 104. 30.* tho Plants and Trees decay, Birds die, Beasts perish, Men give up the Ghost, yet Gods great Farm is not unstocked, his House unturned, or destitute of Inhabitants; so, tho Saints die, and Ministers are snatch'd away, yet God sends forth his Spirit, and begets a *new Generation* of Saints, and raises up a *new Stock*, and supply of Ministers, and so, renews the Face of the Church. God will not want Friends to wooe for that *Bridegroom*, Ambassadors of Christ for Peace, Heralds to Proclaim Christ the King of Glory.

4. God calls his Ministers home, to receive the Reward of their Labours, to reap the fruits of all their pains, 2 Tim. 4. 7, 8. Paul saith That after Death there remained for him a Crown of Righteousness, God design'd it towards him, God laid it up for him; Ministers go hence to set on the Throne, to wear the Crown, to possess the Eternal Inheritance, to partake of the everlasting Feast
pro-

promised to them; when God saith to the Body, *Return to thy dust*, Gen. 3. 19. then he speaks to the Soul, as God did to Jacob, Gen. 31. 3. *Return to the Land of thy Fathers, and to thy Kindred, and I will be with thee*; when the Soul is turned out of an *Earthly Tabernacle*, it is taken into an *Heavenly House*, when the Flesh is Sown in the dust, the Spirit reaps up the Fruit of its Faith, in a state of Glory.

5. *Ministers put off their Tabernacle*, because the Lord intends to Glorify himself, by raising them, and the Bodies of all his *Saints* again, tho they sleep and have a long dark Night in the Grave, yet a bright and comfortable morning will come, Psal 49. 14. tho they put off the Garment of the Body, yet Jesus will dress them, and put on these Cloaths again; tho they go out of their Bodies as a Tabernacle, yet they shall return to them again, and dwell in them as a house for ever, these their *wile bodies shall be changed*, and made like the glorious Body of Christ, Phil. 3. 21. *The bodies of Saints are but sowed in the Earth*, 1 Cor. 15. 42, 43, 44. they must appear and Spring up again to everlasting life. Jesus Christ is a *Second Adam* and an *Everlasting Father*, Isa 8. 6. He must therefore beget the Bodies of his People from the Dead: *They must bare the Image of the Heavenly Adam*, 1 Cor. 15. 48, 49. old Adams Holding and Tenure must cease, and be ut-

terly extinguished, and we must be *Regenerated* in our *Bodies*, as well as in our *Souls*, and then we shall hold them from *Jesus Christ*; our *Bodies* are now as knocked, bruised, or broken *Vessels*, that are cast into the *Furnace*, that they may be melted, and new moulded, and framed, as the *Tabernacle* was taken down in the *Wilderness*, but was set up again in *Canaan*; so tho' the *Tabernacle* of the body be dissolved, and taken to pieces in the *Wilderness* of this *World*, yet it shall be joyn'd together, and set up for ever in the *Heavenly Canaan*: those that dwell in this *Tabernacle* do groan, being burdened; but those that dwell in the *Body*, as a *House built by the hand of the Lord* stretched out from *Heaven*, shall Sing, Rejoyce, and Triumph for ever.

4. Ministers have ground to conclude, that shortly they must put off their *Tabernacles*, tho' we cannot say as *Peter*, That we have a particular *Revelation* from *Christ*, of the *Kind*, or *Time* of our *Death*, yet we may say, that our *God* hath shewed us that it must be shortly.

1. Gods Threatning doth evidence it, *Gen. 3. 19.* Dust we are, and to dust we must return; what *God* said to the first *Adam*, that he repeats, and saith over to his *Children*, return ye *Sons of Men*, *Psal. 90. 3.* when he requires us to return, we cannot stay here, but must be gone. *God will change our Countenances,*

ces,

ces, and send us away, Job 14. 20. we know not how soon, how suddenly God may speak this word, *return ye Sons of Men*: we cannot foresee when that Wind of Sickness or other accident will arise, that will blast our Flower, and blow out our Lamp of Life, Death sometimes lays in Ambushment and break forth unexpectedly on persons.

2. The Death of other Seryants, and Messengers of God, that daily are called away, and drop into the Grave before our Eyes, doth shew us that shortly we must follow them into the dust, Zeck. 1. 5. *Your Fathers, where are they; and the Propbets, do they live for ever?* Those holy Men, that were inspired by the Spirit, were yet mowed down by the Syth of death. Many Thousands of Famous Ministers have taken the Grave for their House, and have made their Bed in Darkness. And must not we travel in the same Road, and take the way of all the Earth? Will not our Glass be quickly run, our Sun set, and the Thread of our Lives be ~~cut~~ cut?

3. The Distempers that we feel, the Infirmities that exercise us, the Diseases we groan under, do sensibly teach us, *That shortly we must put off our Tabernacles*; All Pains and Distempers are Deaths working in us, and warring against us. These are the Harbingers of the King of Terrors, that

come to take up Quarters and Lodgings for Death in our Earthly Tabernacles. All the painful Maladies thou dost complain of, are Deaths Batteries against the Fort of the body, are strokes towards the Felling of the Tree; are Warnings to remove out of *this Earthly Tabernacle*; as one Post, one Messenger, should go after another, to inform the King of *Babylon*, that his City was taken at one end, *Jer. 51. 31.* So the decays of our strength, of our sight, of our hearing, of our taste, doth plainly tell us, that *Death hath taken us at one end.* This King of Terrors is lodged already at the Cinque Ports of our Senses, with a design to conquer the whole Country of our bodies.

The only use that I shall make of this Doctrine, is an Use of *Exhortation*. And here I would humbly direct, and earnestly press a word of *Exhortation* on you my Reverend Brethren in the Ministry that are here present; Must we that are the Messengers and Ambassadors of Christ shortly put off our Tabernacles? O then let us all improve our short time, bestir and put forth our selves to the utmost, while our day lasts, and our strength continues; it is better for a Knife to wear away by continual use, than to rust away by disuse; why doth God shine into our Hearts, but that we should set forth, and impart the light of the knowledge

of the Glory of God in the Face of Christ to others, 2 Cor. 4. 6. what will it avail us if we be large ponds our selves to hold much water, if we are not spiritual pipes to convey the water of Life to thirsty and perishing Souls, as the Bread that Christ did break to distribute to others, *was multiplied, and did increase in his hands*, Matt. 14. 19, 20. so while we divide the word of Truth, and break the Bread of Life to others, our own knowledg in the Mystery of Christ will increase, and our own Spiritual Life and Strength will be improved. O strive to break hard Hearts with the hammer of the word, and to cut off the Members of the old Man with the sword of the Spirit: labour to awaken sleepy drowzy Sinners, to reduce those that are gone astray, to spur sluggish and loytering Souls, pluck brands out of the Fire, snatch the prey from the paw and mouth of the roaring Lion: Christ bids his Disciples to go to their lost sheep of the House of Israel, Matt. 10. 6. Christ awakens their pity, stirs their bowels, draweth forth their ~~own~~ passions by the name he gives to poor sinners, *they are lost sheep, perishing sheep*, such a are sinking into Hell, dropping into the Bottomless Pit, and will you not bestir your selves to step, rescue and save them? O let us consider, the danger, the distress, the necessities of Souls, and be instant, urgent,

pressing upon them in season, and out of
 season; let us sound the Trumpet, and
 brandish the flaming Sword of Gods threat-
 nings, to alarm and rouse up sullen and
 presumptuous sinners. Let us shoot the
 keen and sharp Arrows of the word to
 wound the Hearts of the workers of iniqui-
 ty, that they may fall down as a Conquer-
 ed and submitting People under Jesus
 Christ. *Psal.* 45. yet let me beseech you to
 Sollicit Heaven, that the Hand of Christ
 may be on your Hearts and Hands, as the
 Hand of the Prophet *Elisba* was on the
 Hand of the King of *Israel* when he did
 draw the Bow to shoot, *2 Kings* 13. 16, 17.
 If Christs hands be not on our hands, when
 we draw the Spiritual Bow, we shall neither
 shoot far, or hit right, or wound deeply;
 when we have affected, and wounded the
 hearts of those that were secure, let us dis-
 play the banner of Christs Love, to encou-
 rage drooping, disponding and sinking
 Souls: Let us bind up the broken hearted,
 and comfort the *Mourners*. Brethren, our
 work is great and difficult; it is no easy
 matter to level Mountains of *Carnal Confi-*
dence, *Isa.* 40. 4. and then to fill, and lift up
 Valleys; to cheer, relieve and encou-
 rage *Doubting, Dejected, Despairing Souls*;
 the Lord must give us the Tongue of the
 Learned to speak a word in due season to
 him

him that is weary, *Isa. 50. 40*: Let us plead Christs cause with all our might, and let us attack and storm Satans Kingdom with our utmost strength. O that we might wound and crush the head of the old Serpent, and destroy his works, and build a Temple and Habitation for God through the Spirit. We may see Peter making this use of the Doctrine of Mortality, and thus to improve the thoughts of his approaching death, *2 Pet. 1. 12, 13*. *I will not be negligent to put you always in remembrance of these things. Yea I think it meet as long as I am in this Tabernacle to stir you up by putting you in remembrance. Though Death quenches Life; yet the thoughts of it quickens Christs Ministers to their work; though the putting off their Tabernacles doth stop their Motions, and end their Labours, yet the clear apprehension, and daily consideration of this, doth enliven and hasten their spiritual Motions, and double their diligence in the work of Christ. John 9. 4. I must work the Works of him that sent me while it is day; the night cometh when none can work.*

2. I would speak a word of *Exhortation* to you the Auditors that hear me this Day. Peter would put those in remembrance to whom he did write; O give me leave to put you in remembrance of some great and weighty truths that may affect your hearts,
and

and benefit your Souls. I must shortly put off my Tabernacle; therefore I would earnestly address my self to you about the weighty concerns of your Souls, and of Eternity.

1. Let me mind you of your *Reconciliation to God*. We are Ambassadors for Christ; as tho God did beseech you by us, we pray you in Christ's stead, to be reconciled to God, 2 Cor 5 20. Will you not dread the Enmity, and desire the Favour and Friendship of an Infinite Majesty! O let not the breach be kept open, and the Enmity be kept up between God and your Souls. Will you not tear an Immortal Adversary, and an Eternal Anger? will you not tremble when the storm of Vengeance hangs over your heads; the Ax of God is laid to your Root, his Arrows are levelled at your hearts. God hath committed to us the *Word of Reconciliation*, and we must press and urge your *Reconciliation to God*. We are the Lord's Agents and Ambassadors. Is not this a wonderful Condescension, that the King of Glory will send Ambassadors to his Subjects; that the God of Glory will send to his Creatures: an infinite offended Majesty will send first to Rebels and Enemies? Will you listen to our Message, and be reconciled to God? Consider, God hath been at great cost and charge, he hath made wonderful preparations to establish peace; God's Anger could not be quench-

quenched, nor our Pardon written out in the Blood of his Son; Enmity could not be slain, except Christ were crucified; the controversy between God and us could not be buried but in the Grave of his Son; a City of Refuge could not be built for us, if the Temple of the Godhead were not pulled down to the ground; God's Sword could not be sheathed, or sleep towards us, if it did not first awake, smite and cut off his Son, *Zech. 13. 7.* The debt could not be remitted to us, if not first exacted of Christ; God hath delivered up his Son to the death, *Rom. 8. 32.* that he might deliver us from the wrath to come, *1 Thes. 1. last.* Hath God done so much, and acted so far, that he might lay aside his Righteous Enmity against us, and that we will not yet be perswaded to lay aside our wicked Enmity against him? 2. God hath no need of your Friendship, neither doth he fear your Enmity. 3. Your Enmity is most foolish; Shall Strubble challenge consuming Fire? or Potters Vessel dare to contend with a Rod of Iron? 4. Your Enmity is causeless; God is the habitation of Justice, *Jer. 50. 47.* but sin dwells in us, *Rom. 17.* Our ways are perverse but God cannot take a wrong step, draw a crooked line, nor do an act of injustice; his very strength loves Righteousness, *Psal. 99. 4.* God is love, *1 John 4. 8.* but your *an al mind is enmity against God, Rom. 5. 7.* O will

will you not be ashamed ; will you not be humbled that you have such hard hearts, such rebellious wills, that though God is willing to be reconciled by the Death of his Son, yet you are not willing to be reconciled to him by the death of your Sins.

2. I would put you in remembrance of a Fountain that is opened, *Zech. 13. 1.* it is opened where we could never have thought of, imagined, or expected it did ever enter into the Heart of man, that God should open a Fountain in the Pierced side, in the wounded heart of his own Son : that a Laver should be provided, a Bath be made of the Blood of the Son of God ; O will you neglect, will you despise the Fountain that God hath opened? the Blood of Christ hath such an everlasting Virtue, to purge Consciences, to cleanse from sin and uncleanness, that it may well be compared to a Fountain flowing, and never dry. Christ hath offered a Sacrifice of an Eternal virtue, and brought an everlasting Righteousness. O sinners, will you not be convinced of your great need of this Fountain, is there not an unclean, corrupt, pernicious Fountain in you, *Jer. 6. 7.* As a Fountain casts out its water, so Jerusalem casts out its Wickedness, God doth not speak this of Babylon, of Memphis, of Damascus, but of Jerusalem, that professed to be the Servants and Worshippers of God. Do
not

not flatter thy self, be not deceived, though thou art a *Christian by Name*, yet thou art a *Child of Wrath by Nature*, thou hast a Fountain of iniquity that flows still, to defile all that thou dost, yea to pollute all the good Creatures of God that thou enjoyest. A Fountain is flowing continually : day and night it is venting its Waters, so out of the evil Treasure of thy heart, thou art still bringing forth evil things, *Mat. 12. 35. Out of the heart proceeds evil thoughts, Murders, Adulteries, and many more evils, Mat. 25. 19.* and shall the guilt of all, the burthen of all rest upon thee? wilt thou keep thy filthy Garments, and retain thy spots and stains? will they not then render thee loathsome, and abominable : is the Fountain so near, and wilt thou not have recourse to it, and make use of it?

2. Take heed that thou dost set up any in opposition to, or Competition with this Fountain. Do not put thy penitential Tears or Reformation in the place of the Blood of Christ. *God hath established the Sacrifice of Christ, Heb. 10. 9.* This is the only Meritorious cause of Justification, and means of atonement ; beware therefore that thou dost not mistake and tread in the steps of the blind zealous *Jews*, that went about to establish their own Righteousness, and did not submit to the righteousness of God.

Here

Here was mans establishment directly contrary to Gods Establishment, as if they must build a proud *Babel* of their own to get up to Heaven by, when God had provided Jesus the Mediator as a long compleat spiritual Ladder for men to ascend to glory by, it is the greatest curse not to come into this Righteousness of God, *Psal. 69. 27.* this is a horrid Imprecation on the unbelieving *Jews*; *Let them not come into thy Righteousness*, and wilt thou bring this curse on thy own Soul. *He that comes into Gods Righteousness, shall never come into Condemnation, Joh. 5. 24.* It is by Faith alone that we come into, and are Interested in this Righteousness. *The Righteousness of God is revealed from Faith to Faith, Rom. 1. 17.* Faith begins to apprehend, goes on to apply this Righteousness, and at last doth terminate, center and rest in it.

3. I would put you in remembrance of the great Physician of Souls, *Jesus Christ, Mat. 9. 12, 13.* *Never was there Physician like to him*, he first died himself to provide a sovereign Remedy, and then visits the dead and applys it to them. You are sensible of bodily Diseases, you complain of them, you groan under them, yet they do but separate Soul and Body, but will you not repent and be affected with your spiritual Maladies, which will part God and their Souls.

for

for ever. To all other Diseases, Sinners add a Lethargy, they are stupid, senseless of their Misery and danger. Though the world be full of sick Folks, yet how little practice hath the great Physician? How few apply themselves as Patients to him, or seriously commit their sick dying Souls to him to be recovered by him; Is the *Fall of Adam* and the sin and corruption of the world that floweth from it, but a Fiction or Fable, that you have no sense or feeling of these things? will you say you are not sick or diseased till you suddenly drop down to Hell? Are you resolved to continue and dye in your sins? What an aggravation will this be of your wilful obstinacy, that you will perish when the Physician is so near, and the remedy is at hand.

4. I would put you in remembrance of a great Supper, *Luke 14. 16.* of an excellent Feast that God hath provided, *Nu. 23. 6.* and hath invited you to. God the Father gives you the true bread from Heaven, *John 6. 32.* There wants nothing to your participation of it but a due Esteem, and thankful acceptance of it. This is an excellent Supper, *Fire on an Altar, Heb. 13. 10.* and Feast on a Sacrifice offered by the Son of God, *1 Cor. 5. 7, 8.* The Lord's gracious Call, if you echo to it; his free Invitation, if you comply with it gives you a right to all this spiritual good cheer

cheer; tho you are poor, maimed, halt, and blind, yet all your Defects shall be passed over, none of them shall exclude you from the Feast, Luke 14. 21. God is so set upon filling his House with Guests, Luke 14. 23. that he hath commanded us to compel you to come in. This is strange Aversness, Corruption and Rebellion in poor and Famishing sinners, that they need to be compelled to come in to a Feast; and this is wonderful goodness in God, that he chargeth us to compel you, both by remonstrating your sin and danger, if you do not come, and by representing to you the Excellency, Riches, and Grace of Jesus Christ, to invite and allure you to come. Oh do not famish your Souls by neglecting to feed on Christ, do not poyson your souls by drinking in the pleasures of sin that are but for a season. O that we could so press these things on you, and that with such warm hearts, and lively affections, that our importunity might answer our Commissions, and savour of a kind of Violence and Compulsion.

5. I would put you in remembrance of a spiritual Market that the Lord himself hath set up, and keeps. O improve this spiritual Market-day.

1. Here is food brought from far, that is not of the growth of this world; there is bread of God that cometh down from Heaven, and giveth life to the world, John 6. 33. the bread

bread is *living bread*, John 6. 51. and therefore well may it be *bread of life*, John 6. 48.

2. Jesus Christ imports *Spiritual food* by the *precious River*, or *Red Sea* of his own blood. If there were not such a *Red Sea*, there would be no *Traffick* or *Commerce* between *Heaven* and *Earth*. Christ is a *Priest* of good things, Heb. 9. 11.

3. Jesus Christ keeps a *Market* for the *Poor*, Isa. 55. 1. he encourages those to trade with him that can bring neither *mony* nor *price*. If there were a *Market* kept in a *City* for the *poor*, how would all flock to it? And will you not that are *Spiritually poor*, come and buy of Christ without *Money* or *Price*? It was observed of *Attica*, that it was one of the *poorest*, *most hungry*, and *barren Soil* in *Greece*, and that therefore the *Inhabitants* of it were most given to *Trade* and *Merchandize*. So your *poverty* should press you to deal with Jesus Christ, that is so liberal and free to those that come to him, and will traffick with him; He requires you to part with nothing that will impoverish you or enrich him.

4. You are undone for ever, if you buy not of Jesus Christ, and obtain not his *goods*; your *Eyes* will be *blind*, if not anointed with his *Eye-Salve*; your *Souls* will be *naked*, if not cloathed with his *white Raiment*; your *Spirits* will be *poor* to *Eternity*, if you buy not his *Gold* tried in the *fire*.

155 I would put you in remembrance of
 your work in God's Vineyard, that you are
 hired to mind and prosecute, *Matth. 20. 1, 2*
The Kingdom of Heaven is like to an Househol-
der that went forth to hire Labourers into his Vine-
yard. You cannot pretend, or excuse your
 selves as the Heathen World, and say, *None*
hath hired you, and therefore you stand idle,
Mat. 20. 6. God hath come forth several times
 in the day of your life to hire you. Tho
 Ministers have a larger Vineyard to culti-
 vate, yet every particular Christian hath a
 lesser piece of Ground to manure, and em-
 ploy his labours on; You have your own
 Hearts to keep, your own Families to watch
 over, your Neighbours to have on Eye to-
 wards, to instruct, exhort, warn, reprove,
 as opportunity is offered, or Necessity re-
 quires. The work that God calls you to is
 great; you must prune, weed, water, im-
 prove your Vineyard; The work is No-
 ble and Honourable, to render your own
 Souls and the Souls of others, fruitful Vine-
 yards to God, to yeild such Wine as he de-
 lights in, as will cheer the heart of Christ,
 and of Saints; The work is profitable; you
 will record in Heaven what you do on
 Earth for his glory; by your diligence and
 faithfulness Fruit will be brought forth, that will
 abound to your account in the great day of the
 Lord, *Phil. 4. 17.* Suffer not therefore your Vine-
 yards

yards to be over-run with Nettles, Briars or Thorns, or to lie open and unfenced.

6. I would mind you of your Race, Heb. 12.1, 2. as there is *Hope set before you*, Heb. 6. 18. so there is a *Race set before you*, Heb. 12. 1. Keep your eye steddy on the Mark, and bend your course directly towards it. The Apostle saith, διώκει κατὰ ὑπόμεινον *I follow on, I press forward in a strait line, towards the mark*, 1 Cor. 9. 26. I do not sometimes move one way, sometimes another; this would be ἀδύλως τρεχεῖν to run as if we were uncertain what course to steer, what mark to aim at, what Prize to run for. He that is a double-minded man, and pursues Two Objects, doth run so obscurely, sometimes inclining to one Object, sometime following another, as if he were uncertain which is the best Master, which is the chief Good. Again, persons may be said to run as uncertain, or not to run with any *Evidence*, when they make no visible progress, when they do not get ground, and advance in the way everlasting. Persons run ἀδύλως, darkly, when they do not manifest any proficiency in the Knowledge and Grace of Christ, when they neither root deeply in him, or manifestly grow up into him, 2 Col. 6. 7. Ephes. 4. 15. look to it that you not only hold out as Travellers, but also that you may hast as Racers; as you are to beware of wrong steps out of the way, so also of slow steps in

it, the mark is perfect Holiness, the prize is glorious Happiness; there is an excellency in the Mark, as well as in the Prize, yea, the very Mark here may be accounted a Prize; we profit and advantage our selves when we have our fruit to Holiness, *Rom. 6. 22.* O! therefore forget what is behind, and reach forth to what is before, *Phil. 3. 13, 14.* let not any attainments in Grace slacken your pace, cool your Zeal, abate your diligence or fervency; but be as earnest, as if you had but just now started, or were taking your first steps in the Spiritual Race; this is properly to forget what is behind, tho the Eternal Inheritance be properly a Legacy bequeathed in Christs Testament, *Heb. 9. 15.* yet the Lord to encourage, and honour our diligence, and to reward our obedience, proposeth it as a Prize to be won by us, *Phil. 3. 14.* tho we live, move and act by the strength and influence of Grace continually.

8. Let me put you in remembrance of your Account; we must all stand before the Judgment seat of Christ, and every one of us must give an account of himself to God, *Rom. 14. 10, 12.* the account is long and large, there are innumerable thoughts, words, actions, to be accounted for; there are Registers, and Records of all kept above, *Isa. 65. 6.* behold it is written before me, God would not have been a Languager, if he design'd also to be

a Judge: The Divine Records must be reviewed, the Books must be opened, the Accounts of Sinners stated, and the Sentence pass on them, Rev. 20. 12. 2 Cor. 5. 10. Our Lord will come and reckon with his Servants, and summon Stewards to give an account of their Stewardships, Luke 16. 1, 2. O! therefore let not your Lords Stock, Talents, or Pounds lye idle, and dead in your hands; as one Candle will tind or light a thousand Candles, so let that knowledg you have received, be improved to enlighten many others; let the Love of Christ so burn in your Hearts, so flame out in your words, and Actions, that all those may be heated that come near to you, or Converse with you; let your Loins be girt, work strenuously, and diligently; let your Lamps be burning, act wisely, and skilfully, Luke 12. 35. yet when you have done all, confess your selves to be unprofitable Servants, that you have not merited, that any reward or profit should redound to you from such sick Service, from such defective and imperfect Obedience. Lay all your Offerings on Christ, as an Altar, let all your sins be drowned, and your Service washed in Christ's Blood, how else can you account with God for Years, Months, or one Day; the Lord Jesus will certainly return to take an account, Luke 19. 12. He is the Nobleman that is gone into a far Countrey.

to receive a Kingdom, and return; and shortly your Spirits must return to God, to give an account, Eccl. 12. 7. All you have done will follow, overtake, meet you in another world. Think on, prepare for your account; set this Sentence on the Head of your account, The Blood of Jesus Christ, the Son of God, cleanseth from all sin, 1 John 1:7 then this passage may be put at the Foot of it, There is no condemnation to them that are in Christ Jesus, Rom. 8. 1.

I have done with the Text of Scripture that I pitched on, and I shall now proceed to speak something on that Text of Providence that the Lord hath chosen to be the Occasion of this mournful solemnity.

Two things I would propose to you on this Occasion.

1. O consider of, reflect upon, and be daily affected with this sad, sudden, and unexpected stroke of Providence: should not this make deep impressions on your hearts, that a faithful and skillful Labourer is in the midst of his days discharged from his work, when a great Door is open for Service, and the Fields are white to the Harvest; when the Necessities of Souls are so great, and the Labourers are so few to attend them: Pause, and stay your thoughts on this sad dispensation; a Star is taken down from the Orb, and Firmament of the Church, a Lamp of the Sanctuary is put out, a Shepherd is removed from

from his *Flock*, an Ambassador of Peace is recalled by the *King of Glory*. It is true, the *Hand of the Lord* hath done this, but may not your sins have been the meritorious and procuring cause of it? have not many of you heard the Word from him with drouche Ears, cold Hearts, unconcerned Spirits! have you not made light of the Travel of Christ's soul, of the purchase of his blood, of the Legacies of his Testament? have not your hearts been frozen within you, tho with respect to the warm dispensation of the Gospel among you, you have liv'd in the *Torrid Zone* of Love? have not some of you drawn out the Fatal Web of your inquiry, even under his Ministry, and so provoked God to cut short the precious thread of his Life? and have not the looseness of some, and the barrenness and unthankfulness of others, snatch'd your Pastor away out of the World, silenc'd and laid him in the dust? have not your Ears and Hearts been stop't from hearing the word, and so you have proyok'd God to shut his mouth from Preaching it any more among you? do not sooth, or flatter your selves, this is a loud speaking reproving, rebuking Providence to you.

2. O! cry earnestly and fervently to God to supply your wants, and to fill up this breach; plead with the great Shepherd to raise you up a Pastor according to his own heart, to feed the flock of God among you, with knowledg and understanding, *Jer. 3. 15.* it is a great work skilfully to feed the Flock of God, rightly to divide the word of truth, and to give every one his Portion, terror to sinners, comfort to saints, instructions and exhortations to both, pray to the Lord of the Harvest to provide you a Labourer, *Matt. 9. last.* so great are the discouragements to this sacred Function from an ungrateful World, that the Lord of the Harvest must thrust forth Labourers, *Matt. 9. last.* And so great is the Carnality, and avernseness of People from the Feast of Jesus Christ, that Ministers must compel guests to come in; it is the Lord of the Harvest that must fit and furnish men to be Labourers; it is he that must enrich them with Grace, and fill them with the Spirit: It is such Pa-

... to be Evalred Glorified
 ... 4. 10, 11. *Christ*
 ... *Nemas* Fish, and then fit
 ... he must first gather them into
 ... and then render them meet to
 ... he must first espouse them to himself,
 ... and inflame their
 ... for himself; he that hath not
 ... Christ's Offers, and consented to march
 ... Prosecure Christ's Suit, to gain
 ... to the Lord of Glory. In the
 ... of a learned man, * Ministers,
 ... Pastors and Teachers are called Saints,
 ... 4. 12. *προς τὸν καταρτισμὸν τῶν
 ... εἰς ὅρον διακονίας;*
 ... renders. For the perfecting, or fitting of
 ... for the work of the Ministry; that is, for the per-
 ... of Ministers, that are, or should be Saints,
 ... of the Ministry. As the Priests Court
 ... the Temple, by some steps higher than the Peo-
 ... to Christ's Ministers should be higher, and
 ... the People, both in Knowledge, and in
 ... Solicitors to the Father of Mer-
 ... he would not leave you desolate, as *sheep with-*
 ... among the *Grecians*,
 ... a burning Lamp, and then deli-
 ... to run also with it; so this Servant
 ... did in his Life-time run a-
 ... the sacred Lamp of the Gospel. O
 ... up another to take his Lamp, and
 ... before you, to direct your hearts into the
 ... guide your Feet in the way of Peace.

FINIS.

